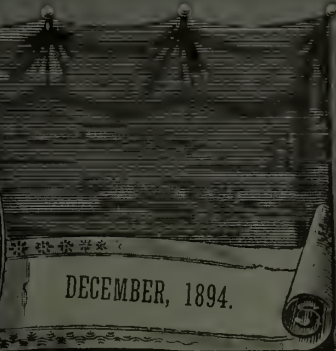
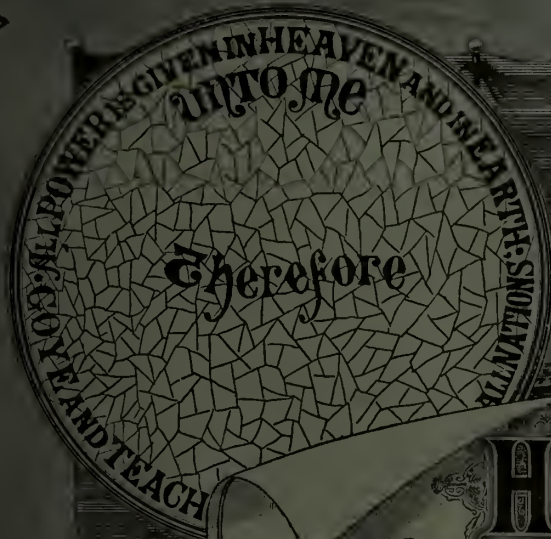


Wm. Geo. Eldred



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No. 12.

R. M. Sommerville, EDITOR
NEW YORK.

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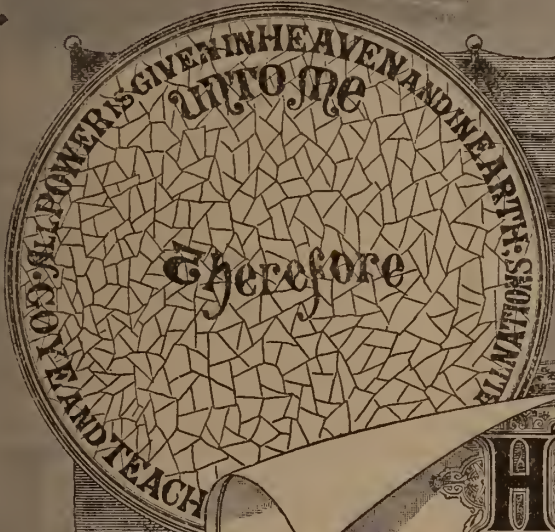
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1894.

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Nos. 1-12.

R. M. Sommerville, EDITOR
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Review of Mission News

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December,

1894.

OUR VIEWS OF MISSION WORK.

THE PROMISE AND ITS FULFILLMENT.

Rev. J. R. Wylie, New Galilee, Pa.

Read the following selections from the Word of God:

John 14: 12, "Verily, verily, I say unto you, he that believeth on Me, the works that I do, shall he do also; and greater works than these shall he do, because I go unto My Father."

John 7: 38, 39, "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water. But this spake He of the Spirit, which they that believe on Him should receive; for the Holy Ghost was not yet given, because that Jesus was not yet glorified."

Acts 19: 2, "He said unto them, Have ye received the Holy Ghost since ye believed? And they said unto him, We have not so much as heard whether there be any Holy Ghost."

The first of these passages is found in the farewell address of Christ to His disciples. Christ consoles them in view of His departure by the promise of the Comforter, whom He would send in the Father's name, the assurance that His disciples would have free access to Him in prayer, and the assurance that divine attestation

would be given to their Mission as it had been given to that of their Master.

How was the promise "And greater works than these shall ye do" fulfilled? To say that Christ healed by one touching the hem of His garments, while Peter healed with his shadow and Paul by a diseased person touching his handkerchief; that Christ wrought miracles for part of three years in one country, while His disciples wrought wonders for many years in different countries, is not sufficient. It neither meets the promise, and "Greater works than these shall ye do," nor the reason assigned for these greater works, "I go to My Father." It was especially in the Kingdom of Grace that God wrought the greater works by means of the disciples. In one day more people were converted by Divine grace working through the Apostles than were converted during the whole ministry of Christ. The disciples had such wonderful power that they were spoken of as men "who turned the world upside down." If Christ would go to the Father He would send the Spirit. The Spirit was sent on the day of Pentecost.

The second passage of Scripture, Acts 19: 21, where Paul asked certain disciples, "Have ye received the Holy Ghost since ye believed?" and their answer, "We have not so much as heard whether there

**Preached in 2d Church, New York, October, 1894, and requested for publication in this Journal.*

be any Holy Ghost," teaches that the gift of the Holy Spirit was not confined to the Apostles, but that it was common to any divinely-called Christian worker, and that Holy Spirit's power would be equal to the worker's necessity.

In John 7:38 we have a general promise "He that believeth on Me;" no limit. The promise immediately follows the New Testament Gospel offer made by Christ, recorded in these words: "In the last day, the great day of the feast, Jesus stood and cried, If any man thirst let him come unto Me and drink." The offer and promise are general, but no more so than the promise of the Spirit to every believer, as the result of Christ being enthroned at the right hand of God and in the hearts of His loyal followers. Upon any one who believes the Holy Ghost will so descend, that great spiritual blessings shall be enjoyed in his own soul, and also such benign influences will issue forth from his life as will gladden and refresh the lives of all he meets.

The promise, "The works that I do, and greater works than these shall he do," is made to us as well as to the early disciples. Miracles in nature are no longer necessary to prove that Jesus is the Christ. That fact is already established. But wonders in grace are necessary in order that souls may be brought to Christ, and necessary for the maintenance and the development of the Church of Christ, and such miracles are being wrought in the world every day.

The Holy Ghost has been given, His power is manifest to the world:

"At a meeting of the American Board in 1879, the late President Seelye moved the following: 'Never before has the Gospel wrought such great and speedy changes as

during the past seven years in Japan. Not only the most remarkable chapter in the history of modern Missions, but there is nothing in the history of the world to compare with it. We talk about the early triumphs of Christianity, but the early records of the Church, bright as they may be, pale in the light of what is taking place before our eyes at the present time.'"

"In fifty years the people of the Sandwich and Hawaiian Islands have taken their place in the brotherhood of Christian nations."

"In one year after John Williams had landed at Rara Tonga the population of the whole Harvey group, six or seven thousand, had thrown away their idols and a church six hundred feet long was in process of erection."

"On his tombstone in the New Hebrides is found this epitaph to John Geddies: When he came here he found no Christians, when he left here he left no heathen."

"In the Soma group the whole population of 60,000 are attending the Christian schools."

"The greatest marvel perhaps is in the Fiji Islands, in fifty years changes have taken place which no pen can fitly portray."

"The success of God's people in India and Egypt is truly marvelous."* If we will but look, we will see not only the fields white unto the harvest, but we will witness the golden grain gathered into God's store-house, the Church of Christ.

What then do these promises mean to us? What may we expect the Holy Ghost to work in us and to accomplish through

*These items are taken or condensed from the "Crisis of Missions," by Arthur Pierson, or from copies of the "Missionary Review of the World."

us upon our acceptance of Jesus Christ as our Lord and Saviour?

I. Each believer has the right to expect the power of the Holy Spirit. "He that believeth on Me, as the Scripture hath said, out of his belly shall flow rivers of living water; but this spake He of the Spirit which they that believe on Him should receive." Read the promise that was made to the prophet Joel: "I will pour out my Spirit upon all flesh, . . . also upon the servants and upon the handmaid in those days will I pour out my Spirit." Nothing can be more evident than that the early converts to Christianity experienced the power of the Holy Ghost on the day of Pentecost.

Paul tells us: "That as many as are led by the Spirit of God, they are the sons of God," making the guidance of the Holy Spirit a condition, as well as an evidence, of our sonship. The word "led" is expressive. If we are led by the Spirit our life is subject to the Spirit's control. The Apostle also taught that the "Spirit of God dwelleth in His people." The expression "dwelleth in you," indicates permanence. To say that these promises are not for those living in our day, is to deny us some of the most comforting truths of the Word of God, and truths that are essential to vital Christianity.

The result of this spiritual indwelling, in fulfillment of many promises both in the Old and the New Testaments, is necessarily a holier and more completely consecrated life.

But more: Upon the day of Pentecost the Spirit of God was poured out upon the *people*. Their time, possessions and lives were consecrated to the Master's work, and they became a power in His service. Now, as

the last and richest Gospel call says: "Let him that heareth say, come;" as Christ has said, "Son, work to-day in my vineyard;" and, as we believe that "we are workers together with Christ," we surely have the right to expect that the Holy Spirit will be given in answer to prayer to qualify us for our work, even as He came upon Christ to qualify Him for His work.

Why does not the power of the Spirit rest upon God's people more fully? We answer, The people of God are not looking for this power.

"They have not so much as heard that Spirit was given." The doctrine of the indwelling of the Holy Spirit to sanctify and to qualify for Christian service is believed as a theory; but we fail to grasp it as a practical truth in our lives and in our work. We need to lay hold of the old promise, "If ye then, being evil, know how to give good gifts unto your children, how much more shall your Heavenly Father give the Holy Spirit to them that ask Him."

II. The power of the Holy Spirit is imparted to us according to our need. The Apostle Paul tells us in the 12th chapter of First Corinthians "that there are diversities of gifts, but the same Spirit. . . . It is the same God which worketh all in all. But the manifestation of the Spirit is given to every man to profit withal. For to one is given by the Spirit the word of wisdom, to another the word of knowledge by the same Spirit, . . . dividing to every man severally as He will." In the imparting of the Spirit's power God is sovereign. In His providential plan He has a place for every man, and supplies all his need according to His riches in glory by Christ Jesus. "As God made the world He made the ages, and as He made the ages

He made the men in the ages. Just as men lay a corner-stone, carry up a pillar, capital, arch and capstone," so He made the ages. Prince Albert used to say, "Find out God's plan in your generation, then fall promptly into your place in His plan." Doing this, and, in answer to importunate prayer, we may expect God to grant us power commensurate with our need. But this requires self-denial and consecration. We love to choose our station. When we would say "do with me as Thou knowest best," "send me where Thou dost wish, lay upon me what Thou wilt," human nature is tempted to draw back.

Will God grant the power? Where God requires duty He imparts strength. Horace Burkness published a beautiful sermon, "The Duty Required and the Strength Imparted," from the text, "Give ye them to eat," in which he discusses the theme, "Duty not measured by our ability." Men are often commanded to do when in themselves they have not the power to accomplish. When God requires, He gives the ability. "Go in this thy might, and thou shalt save Israel from the hand of the Midianites: have not I sent thee?" We all need to live new lives in Christ Jesus. Let us have a high conception of what we may attain. "They that wait upon the Lord shall renew their strength. They shall mount up with wings as eagles, they shall run and not weary, they shall walk and not faint."

We may also expect strength to discharge the public duties God requires of us. "It shall be given you in that day what ye shall speak." The witness of the truth of this promise is in every Christian community. Men and women noted for their timidity have become most successful

in performing duty. Those who have thought they could not lead in public prayer have become able and fluent in this exercise. Those who once felt they could not utter one word of comfort to the afflicted are now speaking welcome words of comfort to God's dear ones, and men and women who were once afraid to hear their own voices are now calling sinners to Christ. God has chosen as the means "weak things," that the power may be seen to be of God.

If God has called the Church to difficult work, the Church has the right to expect that He will grant a large measure of strength for the discharge of duties, and that He will impart *power* to make the work successful.

III. The power is bestowed according to our faith. "He that believeth on Me, out of his belly shall flow rivers of living water." "He that believeth on Me, the works that I do shall he do." The men who have been successful leaders in all Christian enterprises have been men of faith. David could meet the champion of the Philistines in the name of the Lord God of Israel. He had faith. Jonah disobeyed the Divine commands, turns his back upon Nineveh, because he lacked faith in God's government. Peter at one time quailed in the presence of those who charged him with being connected with Jesus, and he denied that he knew the man. He lacked faith. But when his faith was confirmed, he appeared before the men that put Jesus to death and charged them with the murder of the Just and Holy One; and affirmed that God raised Him from the dead, and made Him both Lord and Christ. God gave Peter the faith to witness for Christ because He had that work for Peter to do.

One of the most interesting of modern Missions is the Hermannsberg Mission. The story, briefly, is this: Louis Harms succeeded his father in the pastorate at Hermannsberg. Soon after his entering upon his work a revival of religion was enjoyed in the parish. A missionary enterprise was entered upon. Missionaries volunteered, and a time was spent in their training. When Louis Harms was ready to send out his missionaries, he had not the means. He appealed to three sources for financial assistance, with no favorable response. A soldier proposed that he build a ship and have it for future use. The proposal was good, but he lacked the money for this purpose. He remembered the words spoken to Duke George of Saxony: "Your Grace, straight forward makes the best runner." He acts upon this motto. Shuts man out. Prays fervently to the Lord, and lays the matter in His hands, and at midnight arises from his knees and says, in a voice that startles himself, Forward, now, in God's name!

From this time his mind is a stranger to doubt. Money is not in his hand, but the faith is in his heart, and the supreme crisis is over. In due time the ship "Candace" is built. It cost 2,000 crowns more than was estimated, but it was paid for. The vessel starts. Harms gives an address to each of the missionaries and this address to all: "I beg you with my whole heart that every morning you will pray, that every evening you will pray. You must pray every evening for the forgiveness of sin, for there is not a day without sin, and when there is no forgiveness there is no blessing. Begin all your work with prayer. When the storm arises, pray; and when

the billows roll around the ship, pray; and when sin comes, pray; and when the devil tempts, pray. So long as you pray well it will go well with your body and soul." This was in the fifties. No appeals but to God were made for money. The vessel starts on her voyage in the year 1853. In the year 1891 there were 59 stations, 59 missionaries; the baptisms numbered 2,380, with more than 18,000 members, and \$62,500 contributed for religious purposes. Is the work of Louis Harms anything to us? God can open windows in Heaven and pour down blessings. God can give us the blessing in the work and in the field to which He has assigned us. But Louis Harms secured the victory when he resolved, Forward, in God's name. And there is no victory until we have faith to *do*. This faith will change longing to be into being, longing to do into action. We can only achieve as we go forward in God's name.

We need this faith in our ordinary Christian duty, as Harms did in starting a Mission. And a sparrow no more escapes the eye of God than does an empire. Whatever our duty, perform it in faith.

IV. The question, "Have you received the Holy Ghost since you believed?" implies responsibility. "Thou oughtest, therefore, to have put my money to the exchangers, and then at my coming I should have received mine own, with usury." God holds us responsible not only for that which He has actually placed in our hands, but for that which we might possess with the diligent use of what He has bestowed. How simple was the faith of the disciples at Ephesus, when the doctrine of the reception of the Holy Spirit was revealed to them. They had attempted service without know-

ing of the gift; they could not have the power.

Will God grant us the power of the Holy Spirit if we ask in faith and labor in faith? If so, and we fail to ask and believe, we are not doing for the Master as we might do; and we will be obliged to answer for it at the last day. Sad thought, "To come short of our duty to Christ because we have failed to apprehend the fulness of His prom-

ised help." Comforting thought, "God has promised strength according to our faith."

But if we do not believe that the Holy Spirit will manifest His power, there will be no revival. If the ministry of to-day fail to teach, and if the people fail to believe that we can receive the power of the Holy Ghost, we are certainly responsible for the souls that might have been saved had we acted otherwise.

ITEMS OF MISSIONARY INTELLIGENCE.

ABROAD.

SOUTH AMERICA.—Only the fringe of this continent—more than sixty times as large as the United Kingdom, more than thirty times larger than Spain and Portugal, more than seven times larger than all British India—has been touched by the message of Free Salvation.

Omitting the group of Christian Churches in the Guineas on the northeast coast and the scattered centers on the Atlantic borders of Brazil, one may say that South America, as a whole, is almost untouched by aggressive Protestant missionary effort.

Glance at its republics, commencing at the north.

Venezuela, with an area of 593,943 square miles, more than nine times as large as England and Wales, and two and a half times larger than Germany, and with a population of 2,200,000, has only one Protestant missionary.

Colombia, larger than the total area of Great Britain, Ireland, Italy, Greece, Roumania, the Orange Free State, Bulgaria, Servia, Switzerland and Belgium, more

than three times as large as all Japan, has 4,000,000 people, and only three Mission stations of the American Presbyterian Church. Yet freedom of worship was sanctioned here ten years ago, and the republic, in 1872, suppressed all Romish seminaries.

Ecuador, called after the equator, on which it lies, has no missionary, and never had. Quito, its capital, the highest city in the world, with its 30,000 souls; Guayaquil, its principal commercial center, and the whole of its one to two million people, scattered over an area considerably larger than Great Britain and Ireland, are wholly unevangelized as yet, unless ceremonial can save us and the wafer-god be Divine.

Peru, with its 3,000,000, its 650 schools, its magnificent railways, well-equipped army and navy, and world-famed products of bark, silver and guano, has only two Mission centers. The Rev. Thos. B. Wood, of the M. E. Mission, has recently visited North America, and returned with a group of eight workers, who are now learning the language, and will shortly be at work, D. V.

The American Bible Society and American Methodists, in attempting the evangelization of Peru, have had a hard struggle with Rome. The priests secured the imprisonment of Signor Penzotte, and have used every means to hinder the preaching of the Word; but, as in other republics, the trend of the times is against them—the tide of civil and religious liberty is rising. After a long fight, Signor Penzotte was set free, and there is probably more opportunity for evangelization to-day in Peru than there has ever been before. A group of itinerant native agents of the American Bible Society are helping to spread the Scriptures, and the little Protestant churches at Lima and Callao are doing what they can; but, taken as a whole, the 3,000,000 are to-day still in darkness, waiting for the Light of Life.

Bolivia, an enormous inland State, modeled like all the South American republics on the constitution of the U. S. A., with its President elected every four years, its Congress, universal suffrage, and a population of 1,450,000, has received one or two passing visits from colporteurs of the American Bible Society, but has no resident Protestant missionary.

Chili, foremost of all the republics in intelligence and enterprise, asserted her independence of Spain in 1818. Within twelve months she expelled the Papal nuncio, suppressed an attempt of the clergy to incite revolution, carried the triumph of the liberal party through both Houses of Congress, enacted important civil reforms, and declared the complete and final separation of Church and State.

She possesses nearly 13,000 miles of telegraphic lines and a network of railways, and nearly 1,000 elementary schools. The

population of its capital, Santiago, numbers about 150,000; that of Valparaiso (or *Valle de Paradise*) almost 100,000; while that of the whole republic is 3,300,000, including 500,000 Indians. How many messengers of Jesus are seeking the evangelization of these three millions? Precisely 24 men and 37 women, including a group of Bishop Taylor's Mission teachers. The American Presbyterian and the South American Missionary Society, with three stations worked by two chaplains, one layman and some ladies, are laboring (with a group of native helpers), in this long and lovely western coast land, whose climate is one of the finest in the world, and whose recent political advances make her people especially open to evangelization—in all, perhaps, 61 to reach 3,300,000!

The Argentine and Patagonia—now reckoned one republic—form the second largest State in South America, and contain a population of over 4,000,000. Closely connected with Europe by steam, the Argentine is also linked by the new Transcontinental Railway with Chili and the western seaboard. Thousands of Europeans have settled on its prairie ranches, but the bulk of the population is Indian and half-caste, three out of the four millions being non-European. Missionary work here, except in the few cities, is necessarily an itinerant effort among small scattered centers. Can the four stations and nine workers of the South American Missionary Society, a few independent and Salvation Army workers, and the three stations of the Methodist Episcopal Church of the States be enough to reach these four millions? The question is its own rebuke.

Paraguay, a little land-locked republic,

sandwiched in between the Argentine and Brazil, after laboring under Jesuit government for 200 years, rose in 1811 and asserted her independence of Spain. With an area of 98,000 square miles—about the same size as Great Britain—her population, decimated by recent wars, now only numbers 400,000, of whom 140,000 are largely uncivilized Indian tribes. The South American Missionary Society, with one station and five workers, and the American Methodist Episcopal Church, with a group of native helpers, are working here—an average of one foreign missionary to 80,000 people.

Uruguay, the smallest of the South American States, but more than twice as large as Ireland, has a population of 750,000 and but two Mission stations—one to 375,000 souls.

Brazil, which alone is larger than the whole United States, and more than three times exceeds all British India, occupying nearly half the area of South America, has 16,000,000 people, and, as far as we can learn from the reports of the eight American societies there working, not more than one missionary, on an average, to every 138,000 souls. About a dozen British Christian workers, several of these self-supporting—among them nine connected with the late Dr. Kalley's churches in Rio and Pernambuco, and Mr. H. Maxwell Wright, whose devoted itinerant evangelistic efforts are well known—are doing what they can for Brazil; but, of its 16,000,000 people, at least 14,000,000 are still entirely unevangelized.

South America, with a population of 37,000,000, has not quite 400 missionaries, including laymen, women workers, and missionaries' wives. Supposing every mis-

sionary there was able to intelligibly communicate the Gospel to 10,000 persons—a completely impossible number, considering the difficulties of the work and the scattered, often nomadic, character of the population—there would still remain 33,000,000 unreached by the message of free salvation.—*The Neglected Continent.*

NORTH AFRICA.—The area of the Soudan and adjacent territories is $7\frac{1}{2}$ millions of square miles, twice that of the United States; the population is composed of Negroes, Arabs, Berbers, etc., and number upwards of 150,000,000, that of the United States being 66,000,000.

The Soudan is the meeting place of many varied races and languages; a knowledge of Arabic will facilitate intercourse nearly everywhere among its 80,000,000 inhabitants. Travelers and merchants have wandered all over this region, and many interesting and beautifully illustrated books have been written describing it.

The busy hum of commercial life is heard in vast walled cities of from 50,000 to 100,000 inhabitants, from which slave and trading caravans are forever streaming forth. The people are courteous, peaceful, and industrious; they wear long flowing robes, turbans and slippers, dwell in well-built brick houses and eat good palatable food; they weave and dye their own native cloths; shoemakers, metal-smiths and leather-workers are found in the larger cities.

Why should not the Christian missionary be sent them? In Cairo 10,000 Moslem students are preparing to convert chiefly Africa to Mohammedanism.

In Central Soudan is Lake Chad, an immense fresh water lake with no outlet, 200 miles long and 100 wide, into which flow

several rivers; here we find the elephant, lion, hippopotamus, crocodile, deer, fowl and vegetable products of all kinds—a veritable paradise on earth.

Here are found great, powerful, well-organized negro kingdoms with sultans at their head; the rulers are Moslems, but away from the large cities the people are Moslem in name only; polygamy and slavery prevail everywhere.

Can the white man live here? The climate of the Soudan is dry and invigorating; it is the region of cultivable lands, lightly wooded; the rainfall is only 25 to 50 inches per annum; camels, donkeys and horses make travel easy; there is scarcely any fever; Emin Pasha lived here twelve years. The cold at night is intense after the hot days; natives and Europeans suffer alike, and blankets are necessary; the average temperature ranges from 90 degrees summer to 70 winter; this is not found inconvenient, owing to the loose clothing worn.

The Sahara: Here there are 3,000,000 Berbers. The true desert is not at all continuous, being only two millions of square miles in area; there is plenty of water under its bed, which is being tapped with great success on the borders of Algeria, and plantations of fruit trees, etc., then give profitable results; water can always be obtained in the wadies by digging.

Abyssinia, with 5,000,000 people; Galla, with 7,000,000; Shoa, with 1,000,000; and Somali, with 1,000,000, are all without a single missionary. There are also at least a score of large Negro tribes near the equator with from 200,000 to 2,000,000 people each, without a single missionary.

The swamps and malarious districts in Africa are found in the narrow belt, 50 to

150 miles wide, on the East and West coasts, also near the course of some of the rivers. Inland Africa is a lofty, elevated plateau, descending nearly everywhere in terraces to the coast, the average elevation being 2,000 feet above the sea; that of Asia being 1,650, and Europe 1,000.

The numerous deaths of missionaries in Africa can be traced to the fact of their settling right in or near the swampy, malarial belt, instead of pushing inland to the healthy elevated regions. Dr. Pierson says: "Most of the deaths of missionaries in Africa have been quite unnecessary; you are reasonably safe if you look after four things: light vegetable diet, right hours of traveling, boil all drinking water, do not live near the swamp."—*A Missionary Crusade.*

INDIA.—It will, no doubt, be a matter of surprise to many for me to say that the burning question in India to-day in all missionary circles is not, "How shall we multiply converts?" but "How shall we overtake with Christian training and instruction those who are pouring in upon us faster than we have the teachers by whom to take care of them?" The fact is, that while God is overruling a hundred forces, and directing them as well to the accomplishment of those indirect results which are preparing the way for the direct fruitage of the Gospel, He is delivering into our hands just as many converts as we are able to take care of.

The multiplication of converts in India to-day is altogether out of proportion to the number of evangelists and missionaries engaged in the work, as compared with the proportion of converts at home from among the non-Christians of our "Christian communities," to the number of men and

women engaged in direct Christian effort. In all India there are not as many missionaries as there are ministers of the Gospel in New York City, and yet the number of converts yearly in India will be from five to ten times as great as the number of conversions in New York. Give to India one-half the missionaries in proportion to population as there are ministers and Christian workers in America, and India will be evangelized in ten years, or, at the very outside, in twenty-five.

India has a population of 300,000,000 people. America, or the United States, has, say, at the outside, a little more than a fifth of that number; and yet India has not a three-hundredth part of the Christian force at work at the problem of Christianizing this land as America has for the same purpose. Let American and British Christians double their force in India, and we will show to the world, and lay down at the feet of Christ, a tenfold result for every double of agencies which are given. Will American Christians remember that instead of calling out insanely and ignorantly for more converts, they should be sending out in ever-increasing numbers more laborers into the field where the harvest is ripening, and in many places rotting on the ground for the lack of reapers and harvesters.—*Geo. F. Pentecost, D. D.*

CHINA.—“I could walk from Canton to Shanghai, over 800 miles, not walking more than 20 miles a day, and could sleep every night in a village or town that has a little Christian community.”

Will you not double your offerings to the Foreign Missions this year?

AT HOME.

NEW YORK.—We have recently received a copy of the Seventieth Annual Report of the New York Bible Society, covering the year 1893-94, one of the busiest in its history. The following paragraphs are taken from a statement of the President, Jas. H. Burnside, in regard to the “work which has been and still is being quietly done in this city,” and among the immigrants of various nationalities who arrive at this port:

“The city has been divided into one hundred districts, extending from the Battery to Yonkers. Every home to which access could be had was carefully canvassed,” with the following results: “35,990 houses were visited; the number of families actually seen and spoken to in these houses was 171,570; of these, 81,638 were Roman Catholic, 29,029 were Jewish, and 60,903 Protestant. Of the latter, 5,410 were found to be without a copy of the Scriptures in their homes, and have been furnished with them in any language needed. Seven hundred and ninety-five families were nominally Protestant, but so great was their antagonism to the Bible that they would not accept it on any condition.

“The greatest lack of Bibles was found, strange to say, on the edge of the great Jewish district, in a section bounded by the Bowery, East Houston, Eldridge and Grand streets, where a great number of German and American families still reside. The number of families there without a Bible was found to average 37 per cent. of those visited. In another district on the East Side the average without a Bible was found to be 30 per cent. In this district was a German woman who had been thirty

years without a Bible. On the West Side as well there were found to be many who had never owned a copy of God's written word. These cases, however, are exceptional, as the average below the Harlem River was found to be only 10 per cent., and in the Annexed District but $3\frac{1}{2}$ per cent.

"A re-canvass is now being made of those parts of the city found to be most needy last year, which reveals the fact that, owing to the constant changes among the tenement house people, the vacant places where the Bible ought to be and is not are almost as numerous as they were a year and a half ago; the results of this re-canvassing showing that, out of a total of 15,407 families, 1,382 had no copy of the Bible.

"The hospitals have also been visited, and seventeen which were either wholly or in part unsupplied have been given Bibles and Testaments in ten different languages. Every circle of the King's Daughters in the city has been notified that any family whom they know to be without a Bible would be supplied by their simply sending the name and address of such family to the New York Bible Society, Room 66, Bible House. The same offer has been made to the working girls' clubs, from which there should be many applicants. The servants, both men and women, in the wealthy localities are also being visited with very gratifying results. Many of them are of foreign birth, and do not know how to obtain a Bible in their native tongue. The facility with which they may be supplied is appreciated by them, as in this and all other branches of the work the book is taken by a messenger and given directly into the hand of the applicant.

"While the Society are willing to give a Bible to any who cannot afford to pay for it, they always endeavor to get cost or half cost for all the books they distribute, making the recipients of the books value them more.

"Besides the work done in the city, the shipping in the harbor is visited by an agent of the Society. During the year 3,046 vessels, sailing under ten different flags, were supplied with 6,789 volumes. At Ellis Island an agent of the Society meets all immigrants who arrive at this port, extending to them a friendly greeting in the language of their 'Fatherland,' and gives to all who will accept it a copy of the Word of God, which is and must ever be the bulwark of our national life. During the year 48,825 volumes, in nineteen different languages, were given to immigrants."

Certainly this Society has a claim on hearty co-operation of Christians of every denomination in carrying forward this great enterprise of Bible distribution. There is need of constant prayer that the pages of Inspiration so widely scattered in this way over the country may "prove leaves of the Tree of Life for the healing of the nation."

CINCINNATI HEBREW MISSION.—We have thought it necessary to enter upon kindergarten work as an aid to the Mission. There are various reasons for this:

1. All missionary work succeeds best by beginning with the young. The kindergarten affords the earliest and best opportunities for this work. The Jews are generally good parents, and readily embrace educational advantages.

2. We must convince those whom we would win to Christ that we are their real

friends, seeking only to do them good, and only from love.

3. We wish to find access to the homes of our Jewish brethren, and to overcome the prejudice which too often is found on both sides. We must "break down the middle wall of partition between Jew and Gentile."

We are pushing this work in connection with ordinary city Mission work. We do this because the Mission is carried on in and around our church, and we are bound to reach as many of the unsaved as possible. The Macedonian cry comes to us from all classes. But most of all, we have chosen this mode of work because we think it the wisest and most efficient. We thus go into Jewish families with the same freedom as into other families. It is an easy matter to take the children through the kindergarten into the Sabbath School. We can, with good grace, ask parents and the older children to come to the missionary service in the same church that opens its doors to the little ones.

Our Young People's Society has agreed to go in bands of eight each month, two each week, to missionate. The Ladies' Missionary Society has special charge of the work among the children. The other Societies of this Presbytery have offered their aid to this line of effort.

Of course, when our missionary returns from the Seminary, we expect him to work almost entirely among the Hebrews. The following items are taken from his report to us:

New Testaments given out during September:

Hebrew.....	108
German.....	19
English.....	36

During October:

Hebrew.....	77
German.....	9
English.....	12

Visits to Jewish Families:

September.....	269
October.....	273

Total number of visits to Jewish families from June 25th to November 1, 1894, 993. Total Testaments given out from June 25th to November 1, 1894:

Hebrew.....	438
German.....	85
English.....	94

Total 617

We were unable to secure a suitable Covenanter teacher for the kindergarten school. We were obliged for the present to employ a pious Methodist girl, who was already using a room in our church for that purpose. We will furnish her as an assistant one who is a member of our church.

Our church will now be open every day in the week for religious and charitable work. We are only learning how to do the work in the Lord's vineyard. Pray that we may be made wise to win souls to Christ. We have good evidence that the sympathy and prayers of the church are with us.

J. C. SMITH.

REHOBOTH, IOWA.—"Who hath believed our report and to whom is the arm of the Lord revealed?" To-day, dear sisters, I trust that we have believed the report, and that the arm of the Lord has been revealed to us, so that we can say with Mary, to whom the blessed announcement had been made of the advent in the flesh of the long-

promised Messiah: "My soul doth magnify the Lord, and my spirit doth rejoice in God, my Saviour." At these annual gatherings to which we come, we are reminded that one more year has been numbered with the past, and has borne up its account to the throne of God. Our Heavenly Father has dealt with us in kindness. While many of us have passed under the rod and been called to endure affliction for a season, yet in mercy He has spared us, so that none of our households has been visited by the angel of death. Sometimes, in order to attend our monthly meetings, our plans have been disturbed, and we have found ourselves debating the question whether the end justifies the inconvenience we were compelled to overcome. I believe it does. We do not forget that we each have our cares and our duties at home and in the social circle; but not less true is that our poor human hearts and our limited understandings need the enthusiasm and the education that result from contact with one another. At gatherings like this each one realizes her part in the great whole. The victories of battle are shared by all the soldiers in the conflict, and each tired warrior goes from the camp refreshed and encouraged. We may not be able to do as much as some others are doing, but we can do something, and the most that is asked of us is, "Go work to-day in my vineyard." Yes, we have a work to do and we need not travel far to find it. When the Master was on earth, He said, "The poor have the Gospel preached unto them." But this is a declaration that we cannot make. In this very neighborhood there are many people almost at our church doors who are not reached by us. Not long ago while con-

versing with a man in regard to the interests of his soul, he told me some of the difficulties that they had to encounter who were endeavoring to break away from evil habits, and to walk in the straight and narrow way, and he concluded by saying: "Oh, Mrs. Black, if when we are striving so hard to be good, some of you Christian people would only grasp us by the hand, and speak a word of encouragement to us, how it would assist us in getting away from old associations." We should like Jesus to go to the homes of such people, and strive to make them feel that we are their friends, and are anxious for the salvation of their souls, and then they will welcome us and bid us come again. May God help us during the coming year to do more work of this kind, not for a name but for Christ's sake, and the sake of our perishing fellow mortals. But you say, "If we devote our time and attention to those around us, what will become of the foreign field?" We reply, there is no danger in any such way of this being neglected. If we have once drunk from the fountain at home, we will want to publish abroad the good news, either ourselves becoming the heralds, or giving our means and prayers to others who do. The more love to Christ we have in our hearts, the more anxious will we be to proclaim this love to the world. We must reach one man, and then another, and another, the circle continually widening until it embraces the whole world. It is not an impossibility for a man to be saved alone, but it is impossible for man to stay saved alone. He is bound to impart the Gospel which he has received from God, and he ought to make haste so to do. It is by the testimony of Christian men and women that the world is to be

saved. Christ, the bread of life, the Risen Saviour, must be proclaimed by His friends, and men entreated in His name to be reconciled unto God. We complain of the hard year through which we are passing, and our lack of means to devote to Mission work; but have any of us deprived ourselves of anything in the way of comfort or luxury, that the money saved might be devoted to the cause of Christ? Oh, you say, that would be a very insignificant sum, a mere trifle. Yes, but do you remember the high encomium bestowed on the widow's mite, or the exclamation of the disciple in regard to the five barley loaves and two small fishes: "What are these among so many?" If we bring what we have to the Master, He will bless it and multiply it, and with it feed a multitude. We must practice self-denial, He asks that (Luke 9:23). We will need help from on high, and He gives that (John 14:13). We desire an example to study, and a copy to follow, and He is that (I. Pet. 2:21).

MRS. J. A. BLACK,
President.

Secretary's report of L. M. S. for year ending September, 1894:

Number of regular meetings.....	12
Called meetings.....	1
Number of members enrolled.....	20
Average attendance at regular meetings.....	8
Decrease in membership by death and removal.....	2
New members.....	1
Members attending all meetings—Miss Graham.....	1

ELISA CANNON,
Secretary.

Treasurer's report of Ladies' Missionary Society of Rehoboth, Iowa, for the year ending September, 1894:

First quarter to Foreign Mission..	\$25 00
Second quarter, Southern Mission..	20 23
Third quarter, Chinese Mission....	15 60
Fourth quarter, Domestic Missions.	15 50
Especial collection.....	4 00
Presbyterial Fund.....	17 50
Total.....	<u>\$97 83</u>

MRS. J. C. CANNON,
Treasurer.

SUPERIOR, NEB.—The Ladies' Missionary Societies of Holmwood, Beulah and Superior, held their second annual conference in the R. P. Church at Superior October 11. There were three sessions, morning, afternoon and evening, which were all well attended, especially in the evening, when the house was crowded; several well-prepared papers were read relating to missionary work; Miss Edgar, one of our Syrian missionaries, was with us, she gave a short talk and answered questions in regard to missionary work in the far East, in the afternoon; the feature of the evening was Miss Edgar's address, which was very interesting and instructive, was highly appreciated by all.

The exercises were interspersed with music, declamations and dialogues. The conference was quite a success and will, I think, be a help to us and stimulate us to labor more earnestly in the missionary cause.

COM.

Remember to give liberally this winter for the missionary work of the Church.

MONOGRAPHS.

GREYFRIARS, EDINBURGH.

The soil of Scotland has been doubly consecrated to God. It has been the theater of noble deeds, of faithfulness and suffering in the service of Christ; and it has supplied a resting-place for the ashes of many who loved not their lives unto the death for the crown and covenant of their Lord. From the shores of Orkney, in the far North, to the waters of Wigton Bay, in the South, the mountains and streams, the moors and glens, of bonnie Scotland, are many of them linked with such sacred covenanting memories as appeal to the hearts of all who love their country and God's truth, and they waken up in the heart of every Christian patriot the echo of the old question: "Why speak ye not a word of bringing the King back?"

In the center of these scenes of hallowed memories is the Greyfriars Church and Churchyard in Edinburgh. That church, and the graveyard surrounding it, have a threefold interest. The church was the scene of one of the grandest historic events in the history of Scotland and the world—the signing of the National Covenant. The churchyard was the scene of the sufferings of a company of the faithful, who, though defeated on the field of battle, were yet among the unconquered legions of the Lord; and within its precincts lie the remains of a large number who were counted worthy to suffer death for Christ.

The name of the church and churchyard, "Greyfriars," is a striking illustration of the remarkable irony of events. The word recalls to us that Apostate Church which shed the blood of the saints, and whose

monastic orders spread a blighting influence wherever they went; and yet it is now the word that almost, more than any other, is the synonym in Scottish history for covenanting patriotism, piety and truth. "Greyfriars," Sir Walter Scott said, "was the Westminster Abbey of Scotland"—might we not say "of Covenanting Scotland?"

Greyfriars, as the name indicates, was originally a monastery of the Church of Rome. It was situated on the south side of Edinburgh, not far from the Grass-market, and had gardens of considerable extent on the rising ground. It belonged to the Franciscan Order, and had been founded by James I. about the year 1436. In the sixteenth century it was destroyed and plundered by the English. It happened about that time that the chief burying-place in Edinburgh, which was at the church of St. Giles, where the body of John Knox lies, was greatly overcrowded, and as the gardens of the Greyfriars Monastery were outside the municipal boundary, the magistrates of Edinburgh chose them as a suitable burying-ground for the city. In April, 1561, the Town Council gave directions to have the walls surrounding the monastery repaired, and in the following year Mary Queen of Scots granted "The yairdis of the Greyfriars and situation thereof" to be used in all time coming for a public burying-ground. The grounds of St. Giles continued for fifty or sixty years after the Reformation to be used as a public cemetery, but when, in 1632, the Parliament House was erected, all traces of the cemetery outside the church were

obliterated. What was St. Giles cemetery is now a street—Parliament House Close, and a little iron tablet, flush with the paving, with the letters J. K. upon it, is the only mark to indicate the grave of the great reformer. As soon as the Queen granted the grounds of Greyfriars to the city they were used as a burying-ground. The first person of note who was laid there was the illustrious George Buchanan; and in the course of time many of the worthies of Edinburgh and eminent Scotsmen, and not a few of “the noble army of martyrs,” found a last resting-place in Greyfriars.

There are now two churches in Greyfriars Churchyard. Of these, the east-most one is the Old Greyfriars, which was built by the order of the Town Council in 1614. In May, 1718, by an accident, great part of the church was destroyed, and the magistrates then not only repaired the injured structure, but erected at the west end of it a second church, which is called the New Greyfriars Church. The older building was destroyed by fire on Sabbath, 19th January, 1845, but has since been restored; and internally both structures are very handsome. Each church has its own pastor and *organ*, and, as the organs are worked by hydraulic pressure, it may be understood that the worship of the sanctuary will be perfect of its kind. The Old Greyfriars in recent times has been remarkable principally for the advanced degree of the ritualistic element in its services.

It was in the Old Church that on March 1st, 1638, after a sermon by the famous Alexander Henderson, the National Covenant was signed. In the words of the historian: “After sermon the Covenant was read; upon which the Earl

of Loudon, whose manner was peculiarly impressive, made an address to the assembled multitude, dwelling on the importance of the bond of union in present circumstances, and exhorting all to zeal and perseverance in the cause of the Lord. Thereupon Mr. Alexander Henderson, then minister of Leuchars, offered up an impassioned prayer for the Divine blessing, when the noblemen present stepped forward to the table, subscribed the deed, and, with uplifted hands, swore to the observance of its duties. After them the gentry, the ministers, and thousands of every rank subscribed and swore. The immense sheet of parchment was speedily filled, and members, for want of room, were obliged to sign only their initials. The enthusiasm was universal; it seemed as if a new era had dawned on them, every face beamed with joy, and the city prescribed one scene of devout congratulation and rapture.” The Covenant, after it was signed by all within the Church, was taken outside—the door was then in the east end—and placed on the northeast stone of Boswell of Auchinleck’s tomb, and there it was subscribed by the people in great numbers, amidst prayers and tears, some even signing it with their blood. That day was a day to be remembered in the history of Greyfriars and of Scotland.

Forty-one years after the signing of the Covenant the battle of Bothwell Bridge was fought, a battle that ended disastrously for the Covenanters. Four hundred fell in that battle, and twelve hundred were taken prisoners. These were taken to Edinburgh and thrust into Greyfriars Churchyard—the part called the South burying ground—with no lodging

but the cold ground, and no roof but the sky. They were kept there for five months, exposed not only to the severity of the weather, but also to the brutal insults of the soldiers. Their only food was a miserable allowance of bread and water, the good people of Edinburgh being prohibited from supplying their wants, either as to meat, money, or clothing. "They were strictly guarded by night and day, and if anyone rose from the ground during the night he was shot at; and if anyone escaped, the guard was to give life for life by a cast of dice." Some of them after several weeks were liberated by Monmouth on signing a bond promising never again to take up arms against the King. A few escaped, and of the four hundred who remained some died in prison, others were freed on petitioning for liberty to sign the bond, and two hundred and fifty-seven were banished as slaves to Barbadoes. These two hundred and fifty-seven were put on board a ship in Leith Roads, in charge of a Romanist named Paterson, and were treated with the most inhuman cruelty. The vessel foundered on a rock off the coast of Orkney. All the prisoners might have been saved, but Paterson ordered the hatches to be shut down upon them; and the forty or fifty who were saved were spared only to meet a worse fate. They were banished, with others who were brethren in faithfulness and tribulation, to the plantations in Jamaica and New Jersey, and amid the horrors of slavery they ended their days. In their experience the tender mercies of the wicked were cruel, but through much tribulation they passed into glory.

On the east side of the churchyard, against the boundary wall, is the famous

martyrs' monument, which is an object of great interest to all visitors. The original monument was erected in 1706 by James Currie, of Pentland, and others, and it was superseded in 1771 by the present more finished structure. The following is an exact copy of the original inscription, which in the new stone has been modernized in the spelling :

Halt passenger, take heed what thou do see,
 This tomb doth show for some men did die;
 Here lyes interr'd the dust of those who stood
 'Gainst perjury, resisting unto blood;
 Adhering to the covenants and laws;
 Establishing the same; which was the cause
 Their lives were sacrific'd unto the lust
 Of prelatists abjured; though here their dust
 Lyes mixt with murderers and other crew
 Whom justice justly did to death pursue.
 But as for thir in them no cause was found
 Worthy of death: but only they were found
 Constant and steadfast, zealous, witnessing
 For the prerogatives of Christ their King;
 Which truths were sealed by famous Guthrie's
 head,
 And all along to Master Renwick's blood;
 They did endure the wrath of enemies;
 Reproaches, torments, deaths, and injuries,
 But yet they're those, who from such troubles
 came,
 And now triumph in glory with the Lamb.

From May 27, 1661, that the noble Marquis of Argyll suffered, to the 17th February 1688, that Mr. James Renwick suffered, were execut at Edinburgh about ain hundred of noblemen, gentlemen, ministers, and others, noble martyres for Jesus Christ. The most part of them ly here.

In the south part of the churchyard, not far from the stone where the Covenant was signed, is a monument, one of the most handsome structures in the cemetery, that is worthy of attention. It marks the grave of the man who made it the business of his life to prosecute and persecute the saints of God—Sir George Mackenzie, the King's Advocate in the reigns of Charles

II. and James II. He was a bitter enemy of the Covenanters. In Monteath's *Theatre of Mortality* the following expressions are recorded as having been part of the original inscription on his tomb:—"The sacred remains of Sir George Mackenzie . . . the glory of his country, the vindicator of religion, the disseminator of justice . . . a most illustrious ornament of the College of Justice," etc., etc. Such a monument is an admirable foil to the monument erected to the memory of the men who found death at his hands. In spite of the sycophantic words written of him, his name and his monument alike have long been held in abhorrence by the people of Scotland; and if there is any text which more than another these two monuments in the one churchyard will suggest to the mind of the thoughtful visitor it is this: "The memory of the just is blessed, but the name of the wicked shall rot."

Not far from the Martyr's Stone is the Grassmarket—one of the streets of Edinburgh—where many of the martyrs, including James Renwick, the last of them, were executed. The place is still marked by a circle of stones, in the paving, where the scaffold was always erected. It is a place of precious memories; it may be said to have supplied the keystone of the arch of the liberties, civil and religious, which Great Britain enjoys to-day. On that spot—in view of the Castle, not far from the Tolbooth, and the street that leads down to John Knox's house, and on to "ancient Holyrood"—on that spot, which in a sense was sacred ground, many of whom the world was not worthy, witnessed for Christ a noble confession before many witnesses; and from the scaffold erected

there, in the midst of the crowds of spectators surging round them, and under the eyes of the multitudes that looked down upon them from the lofty tenements that flanked each side of the broad street, they bade farewell to earth, and having fought a good fight, passed to their eternal reward, "a crown never fading, a kingdom of glory."

"WHOSE FAITH FOLLOW."

(Rev.) JOHN McDONALD, B. D.

Edinburgh, Scotland.

A CHILD'S CRY FROM CHINA.

Through the courtesy of Mrs. Mary E. Robertson, of Oban, Scotland, we have received a copy of the *Illustrated Missionary News*, with the following touching story marked for publication. We gladly give it a place in our columns, hoping that it will be to our readers old and young an effective appeal for practical sympathy and prayers:

"TSUNHUA, CHINA.

"MY HONORABLE FRIENDS,

"I give you my best bow. I am a stupid little Chinese girl. Some days I am so naughty my grandma says I shall probably be a monkey after I die! This scares me and gives me a big pain in my heart. They tell me my mother cried a great many tears because I was a girl, and my grandma and father were very cross and angry. They named me Ling Te, which means 'Lead along a brother'; but when another baby came, she was a girl too. I heard my father say, 'We are too poor to keep another girl.' Mother said, 'I have had such a hard time, I wish I had died when I was a baby; the poor little thing had better die.' She cried a great many tears. Father took the baby away and I never saw her. After a few years a brother

did come, and that was indeed a joyful day! I stood by and watched them tie the clothes around his little arms and legs. Day after day he lay upon the brick bed, looking towards heaven, making the back of his head so flat and nice. I brushed away the flies, and thought how proud we should all be to have him grow up and be a mandarin and wear a button on his hat and ride a big, black, shining mule! Of course, we shall find a wife for him, and then we shall have a slave, at last, of our own. I say, however, in my heart's center, 'I will be real good to her.'

"When he was a month old we gave a big feast, and a barber shaved off every bit of his hair. Oh! how pretty his little white head was! His black eyes looked as bright as buttons. They untied his body, and it was so funny to see his little hands and feet fly around! Our guests brought money in big, red envelopes, and gave him many presents too. Grandma gave him a red cap all covered with brass images and looking-glasses, because the devils get scared and run away when they see themselves in a glass. They put a chain around his neck and bracelets on his arms to keep the bad spirits away. When I said, 'Grandma, why do you put a cat's head on his shoes?' she said, 'Why, don't you know cats walk safely and never stumble or fall, and I wish the boy may go safely through life and always have a smooth road.'

"Soon after this grandma bought bandages nine feet long and she began to turn my toes under and wind the long bandages around my feet. Tighter and tighter she drew them, and when I could not bear it and began to struggle and scream and kick, she called my father and my mother to

hold me. I could not sleep that night for pain. I can never tell how my feet ached; after a few days they were so sore and lame I could not walk. Once my mother said, real soft and sweet, 'Poor child,' and seemed to make me feel a little better. Now my feet are dead and do not ache so bad, and I can walk on my heels pretty well.

"During the sixth moon, Wen Shan, one of our neighbors' girls, came back from the Peking school. She looked so queer to us. They had taken the bandages from her feet and she walked like a boy, and her feet were nearly as big as a boy's. At first we all made sport of Wen Shan, because she had been off to the Mission school, but she was so gentle and kind, we got ashamed to make her feel bad. One day I said, 'Why don't you get angry and revile like you used to do?' 'Because Jesus said, "Love your enemies."' 'Jesus! Who is Jesus? Is He your teacher?' Then she told me a beautiful story about her Jesus. I did not believe it, but I liked to hear it, all the same. We all liked to look at her doll and the pretty things that came from America, in a box, for the school. No one in our village ever saw such pretty things. Everybody went to see her home after she trimmed it up with the bright picture cards. She called them 'Christmas cards.' She says, 'Christmas is Jesus' birthday, and the nicest day in all the year.' We girls wish we could have Christmas in our village. She says the verses on the cards are Bible verses, and the Bible, she says, is the book the true God has given us to help us to be good and please Him, so we can go to heaven when we die.

"When I told grandma she said, 'Ask Wen Shan to bring her Bible book over here

and read to me, I want to hear about her Jesus God too.' When Wen Shan came I could see that grandma loved to hear her talk about Jesus. Wen Shan seems to love her Jesus, but we are afraid of our gods, and sometimes I think her God must be nicer than ours. No woman in our village can read. It is a wonderful thing to hear her read quite as well as the mandarins. One day she read where Jesus said He was going away to prepare a great many mansions and He promised to come again. Grandma said, 'That is very nice for the foreigners.' But Wen Shan said, 'He is heaven's Lord, our Heavenly Father; we are all His children. He likes Chinese just as well as He likes Americans.' 'Do you think there is a heaven for me too?' said grandma, and her voice shook so, it made me feel very queer in my heart. 'Yes, surely there is.'

"After this I noticed that grandma did not burn any more incense to the gods, and sometimes it seemed to me she was talking with someone I could not see. When the cold weather came she began to cough and grow weak, and one day I heard them say: 'She cannot live long.' My mother bathed her and put on her fine clothes, and the priests came from the temple and beat their drums and gongs to scare away the devils that watch for the dying. Poor old grandma opened her eyes and looked so scared I could not look at her.

"All at once she said: 'Send Ling Te to that Jesus school.' Then she went off to sleep. About midnight she opened her eyes and smiled so glad! But she did not see us. After the funeral mother talked to me a great deal about going to the Jesus school. One day, when my father could not hear, she said, 'I want to know more

about Jesus. I can never read His Bible book, but you can go, my daughter, and learn, and then you can tell me.' I was very anxious to go, for the cold weather made my feet sore, and I cried every time I changed the bandages. At last my father said, 'Oh, well; she is nothing but a girl—let her go, I shall save rice by it.' So one day I started out on the little white donkey for the Jesus school. My heart felt big and shaky, but I was glad to go.

"It was a long ride to Tsunhua. When we reached there the gatekeeper led us to Miss Hale. She took us into her beautiful room and let us see the iron tailor sew, and we heard the organ make its beautiful noise, and then she showed us the girls' school. I began to see that I had reached heaven and looked around for grandma. The girls looked very happy, skipping around on their big feet, and I was so glad to be there too. But when my father talked to Miss Hale about leaving me, her face grew very sad, and she said, 'I cannot take her; my school is full! I have already turned away seven girls to-day.' 'Why' said I, 'you must be mistaken, grandma said there was room for all of us.' She put her arms around me and said, 'Poor child, I am so sorry, but there is truly no room for you. I have asked the kind friends in America to send money to put up more rooms, for it costs one hundred dollars to build a room and thirty dollars a year to support a girl. If they will send it then I can take you.'

"My happy heart was turned to iron, and my words and tears were all frozen up together. My father led me away out through the gate. I did not think the keeper would shut it in my face, but he did.

"Now I am thinking all the time about those happy girls inside, while I am shut outside. I often see a hungry look on my mother's face, and she says to me: 'Oh, my daughter, I did hope I was going to know about Jesus.'

"I don't know how to pray to Jesus—I wish I did—but every night I say: 'Please, Jesus, ask your friends in America that have money to send some over here to China—enough to make a place for this stupid girl, for oh! dear Jesus, it makes me feel so bad to be shut out.'

"From the small, stupid child,
"WANG LING TE."

A BUSINESS MAN'S EXPERIENCE.

The following letter is taken from a tract, written to illustrate the advantage of giving for the Lord's work on the Scriptural plan:

In reply to your favor, asking for a business man's experience, I will say, first, that a good business man wants to know where he stands in all his transactions, and in a matter involving not only life, but eternity, he would not be apt to adopt a hap-hazard system, but one that would give him all the light possible upon the work entrusted to him. It seems to me that the only method of doing this is by keeping an account; and I adopted the plan several years ago. This account is credited with one-tenth of my income, and charges are made against it for investments as they are made. If, at the end of the year, my investments for the Lord have exceeded my tithes, I credit the account with a free-will offering, to balance any excess.

So far as business depression is concerned, I only know of it from talking with

others and reading the papers. I was expecting a decrease of business all last summer and fall, but it did not come, and at the end of the year, to my great surprise, I found an actual increase of over twenty-six per cent over any previous year. And our business for this year promises to make nearly as large an increase over last year.

A business man always works a little better with a stimulant than without one, and what better stimulant could he have than a silent partner, whom he is very anxious to please? And will not such a stimulant have a tendency to improve his judgment, and make him a more careful, a more industrious, and a better business man? I mention this for the reason that I feel that it has had a great influence upon my business life.

There have been times when I have had pledges mature, or have felt that I was called upon to give to some good object, when, at the same time, I have felt that I could not spare the money, and I have been frequently tempted to put off the Lord's calls and attend to other pressing business obligations first. But there has never been a case yet, where I have responded to His call at such a time, that some unexpected way has not presented itself to enable me to take care of the other obligations promptly.

These things that I have mentioned have helped me, and if you think you can use them with profit, you are at liberty to pass them on as the experience of "a business man in a large city," whom you know.

I have been obliged to write hastily, for the favors of my "Silent Partner" keep me very busy.

Very truly yours,

October, 1894.

OUR ENEMIES' ENDORSEMENT.

Last Sabbath was spent in Suadia in company with Brother Stewart, who preached twice to small audiences. At this time of year, on account of many being away on business or vacations, and owing to there being a vacation in the boarding school, hearers are fewer than in the full blast of the work.

We found the day schools—one for boys and one for girls—doing good work, with about fifty pupils on the rolls. The average attendance is about thirty-three each day. A large per cent. of the day school scholars came to the Sabbath-school, which has been well conducted by the Bible reader and other native teachers during our absence.

The work that we are doing is not without some opposition. The opinion is often expressed by missionaries that the chief opposition to the introduction of evangelical Christianity into Turkey comes, not from the Moslems, but from the bigoted, nominal Christians, like the Greeks, Roman Catholics and Jesuits. These blind leaders of the blind are fierce against any system of faith that fosters education and imparts a knowledge of Scripture. Just now this spirit is manifest against our work in Suadia. The *Metron* (Bishop) of Antioch, whose residence is in Latakia (in the official report to the Czar it is spelled *Laodocca*), is now in Suadia. Several years ago he knew our Bible reader, M. Hanna, who is a Fellah, one of that despised race. It is not probable that this minister of Christ (?), the *Metron*, would permit M. Hanna to kiss his hand. Our Bible reader, being a Fellah, is reckoned by the government a Moslem Fellah yet, and hence liable to conscription to the

army. The fact of being a Christian for twenty years, and for many years a Christian teacher, makes no difference. If seized for army duty, he would be treated as the lowest and most menial of slaves. He has escaped this terrible slavery all these years. Whether this has been the wisest course or not is a question with many *pros* and *cons*. The general opinion is that if he were taken now, he would be treated as a deserter. The result is uncertain—beheading or army service for life, banishment or what—no one knows. He has an intelligent, Christian wife and a family of seven, two of them being the orphan children of his brother. This *Metron* sent him word that if he did not cease his work of proselyting (?) among the Greeks, he would report him as a deserter from army duty. Such a blow would be a great calamity to him personally, to his family and to our work. Brethren, in a land of peace, do you appreciate your liberty? Writing this word "liberty" reminds me of an incident that shows how fanatical the Turks are. The teacher who is now giving us Arabic lessons translated a book from English into Arabic some time since in which the expression "Christian liberty" occurred frequently. When the work was sent to the Turkish censor of the press, without whose permission no book can be printed in Turkey, that worthy (?), intelligent (?) official grew furious and denounced the book as a treasonable production, inimical to the good order of the Ottoman government. I ask again, Do you, in your land of Bible liberty, thank God as we ought for this great blessing? Will you not realize your mercies more by praying more faithfully for Turkey's miserable subjects and by doing your full duty toward

evangelizing her darkened people? Another phase of this Metron's opposition is more subtle, and really more to be feared than his violent threats. One of our members, whose father is a Greek, came into our Church through the ministry of Mr. Easson. At one time he was in the employ of the Mission as a colporteur. For reasons he is not now employed in this capacity, and, as his income is rather precarious, he is really susceptible to temptation of a kind that contains a promise of wages. His education and ability as a teacher make him a desirable proselyte if a possible one to the Metron. So, for the past two years, the Metron has tried to induce him to enter his service as a teacher of a Greek school in Suadia in opposition to our work. But we are glad that he has withstood these temptations so far. We pray that he may be kept from returning to wallowing in the mire. Pray for converts in Mission fields, and especially for those whose education and training lifts them above the more menial occupations, that they may exercise their faith against these subtle forms of allurements, which are more invidious than open assault. Results are yet meager, but the fact of vigorous opposition indicates a definite efficiency in the work done.

J. BOGGS DODDS.

"CANNOT BUT."

Rev. E. P. Scott, while laboring as a missionary in India, saw on the street one of the strangest-looking heathen his eyes had ever lit upon. On inquiry, he found that he was a representative of one of the inland tribes that lived away in the mountain districts, and that came down once a year to trade. Upon further investigation, he found that the Gospel had never been

preached to them, and that it was very hazardous to venture among them, because of their murderous propensities. He was stirred with earnest desire to break unto them the bread of life. He went to his lodging place, fell on his knees and pleaded for Divine direction. Arising from his knees, he packed his valise, took his violin, with which he was accustomed to sing, and his pilgrim staff, and started in the direction of the Macedonian cry. As he bade his fellow missionaries farewell, they said: "We shall never see you again. It is madness for you to go." But he said: "I must preach Jesus to them." For two days he traveled, scarcely meeting a human being, until at last he found himself in the mountains and suddenly surrounded by a crowd of savages. Every spear instantly pointed at his heart. He expected that every moment would be his last. Not knowing of any other resource, he tried the power of singing the name of Jesus to them. Drawing forth his violin he began with closed eyes to sing and play: "All hail the power of Jesus's name!" Being afraid to open his eyes he sang on till the third verse, and while singing the stanza, "Let every kindred, every tribe," he opened his eyes to see what they were going to do, when lo! the spears had dropped from their hands, and the big tears were falling from their eyes! They afterwards invited him to their homes. He spent two and a half years among them. His labors were so richly rewarded that when he was compelled to leave them because of impaired health, and return to his native country, they followed him for thirty miles. "O missionary," they said, "come back to us again!" There are tribes beyond that never heard the Gospel. He could not resist their entreaties. After visiting America, he went back again to continue his labors, till he sank into the grave among them. Missionaries are often the bravest men on earth.

NOT SAID AT CHICAGO.

The Lone Star mentions a few points regarding Hindooism which were not brought out by its representatives at the Parliament of Religions. We give them here as a contribution to a complete discussion.

That they owed the language in which they spoke, the courtesy received, their very presence in Chicago to the Christian religion.

That they crossed no seas of milk, curds, butter, alcohol, etc., on their way as their sacred books assert they would.

That, as their sacred books assert, there is a mountain on the earth 1,000,000 miles high, and that trees grow on it 13,000 miles high.

That it is impossible to conceive of anything more opposed to the Fatherhood of God or the brotherhood of man than the teachings of the Hindoo Scriptures.

That the Hindoo, so careful of the life of a flea or a bedbug does not hesitate to starve his cow, beat his horse to death—beat his wife—inflict the most inhuman cruelty on his widowed relatives, or poison his neighbor.

That Infanticide, Thuggism, Suttee, Child Sacrifice, Prostitution, and other rites too horrible to mention, either were or are still essential parts of Hindooism.

That in India holiness has nothing to do with character, that the holiest man is often the filthiest, vilest and most ignorant man in the district.

That moral character forms no part of Hindoo Orthodoxy.

That the most immoral profligate Hindoo is as good as his god or his Veda.

That carnivals of vice are held under the auspices of Hindooism.

That ecclesiastical prostitution is part of the system.

That Hindooism teaches that a man's future welfare depends more on his gifts to Brahmins and temples than upon his conduct in everyday life.

That sectarianism is about as rife in India as in England or America.

That with all his faults the average Hindoo will entrust his interests many times more readily to the Englishman than his fellow-countryman.

A MINISTER'S DREAM.

The pastor dreamed that his church was a stage-coach at the foot of a hill, up which, in the absence of horse-power, it fell to his lot to drag it up.

Some of his officers and members bade him be of good cheer, for they would all help. He should guide the tongue; some of them would turn the wheels, others push, and so together they should get it up the hill.

For awhile the heavy coach moved slowly, but surely, up. After a time, however, its weight seem to increase, till the pastor, bringing the vehicle to a stand on the first ridge, and turning the tongue to prevent its slipping down, ran to see what was the matter. All the helpers, tired of turning the wheels and pushing, had jumped into the coach and were sitting inside!

The pastor cannot drag the coach up all alone! If all will take hold, the heaviest coach will move up the roughest hill.

Pastors have been encouraged to attempt great things, and then have been left when half-way up the hill.—*Episcopal Recorder*.

EDITORIAL NOTES.

—The HERALD OF MISSION NEWS is eight years old. If it has been of any service to the cause of foreign evangelism, all the praise belongs to the Redeemer and Head of the Church, without whose help the enterprise would have been a failure from its birth. Subscribers who have not paid for the year that closes with this number, are requested to do so without waiting for a formal notice; and any who may wish to discontinue should send word at once, and thus save the publisher unnecessary labor and expense. The names of those who are in arrears for more than a year must be removed from the mailing list.

Prompt renewals are expected for the coming year. The friends of missionary work, who believe that this Journal is of any value as an evangelistic agency, are requested to commend it to their acquaintances, and in this way widen its influence. The subscription price of *only 50 cents a year* puts the missionary news of the Church within the reach of every family.

—The special thanks of the HERALD OF MISSION NEWS are due to brethren who have contributed articles during the year, giving their literary labors without fee or reward. Similar favors will be looked for in the future. It is such contributions, rather than any editorial work, that give the paper permanent value. The workers in Selma, on the Pacific Coast, and among the Indians in Oklahoma Territory are also invited to send items of news from their respective fields.

—The ministers of the Church are reminded that the second payment towards

the salary of "Pastors' Missionary" will be due on New Year's Day, or as soon after that date as practicable. The following brethren have already remitted for the second year:

Rev. J. R. W. Stevenson.....	\$15 00
" P. H. Wylie.....	5 00
Londonderry, O.	
" S. G. Connor.....	40 00
Hickory, O.	
" S. R. Wallace.....	10 00
Syracuse, N. Y.	
" D. McKee (deceased).....	15 00
Clarinda, Ia.	
" J. R. Latimer.....	5 00
Rose Point, Pa.	
" I. O. Bayles.....	5 00
W. Kortright, N. Y.	
" J. C. Taylor.....	10 00
E. Craftsbury, Vt.	

To the foregoing amounts must be added thirty dollars received from Clarinda, Ia., in memory of the late Mr. R. Ewing. Contributions will always be gladly received from brethren in the ministry who have not yet subscribed to this fund.

—The elders, who pledged themselves at the Synod of '92, are also reminded that the second payment for the support of their missionary will be due Jan. 1, 1895. Two of these brethren have already sent us their contributions for the second year:

Mr. Wm. Hogan.....	\$5 00
" David Campbell.....	3 65
Glenwood, Minn.	

Once more all the elders of the Reformed Presbyterian Church are invited to sub-

scribe *an extra cent a day* to this fund, and thus enjoy the privilege of having a representative in each of the three fields, where our foreign missionary work is in successful operation.

—The following remittances have been already credited on our books to the Young Women of the Church, to meet the salary of their missionary for a third year:

Miss Maggie Brady	\$5 20	Miss Lizzie J. Edgar	3 65
Moncton, N. B.		Linton, Ia.	
" Lizzie Frazer	25 00	Mrs. Edwin Chase	5 20
Newburgh, N. Y.		Church St., N. S.	
Mrs. Thomas Patton	3 40	" Mary J. Dunn	5 20
" Wm. Connors	1 00	Quinter, Kan.	
Miss Annie S. Lawson	1 00	" R. J. George	5 20
" Hattie Lawson	2 00	Beaver Falls, Pa.	
Barnesville, N. B.		Miss Lizzie E. Graham	3 65
Mrs. Mary Slater	5 20	Wyman, Ia.	
Misses Anna and Bessie M. Slater . .	3 65	" Maggie B. Atchison	3 65
Mrs. Burnside	5 20	Olathe, Kan.	
Cannonsburgh, Pa.		L. M. S., Miller's Run Congregation	12 50
Mrs. Jane E. Pitblado	5 20	Mrs. M. E. McKee	6 00
Boston, Mass.		Miss Anna K. McKee	6 00
Miss Susie W. Wiggins	5 20	Clarinda, Ia.	
Philadelphia, Pa.		" Jennie B. Dodds	5 20
Mrs. Eliza T. Scott	5 20	Mersine, Turkey.	
Primrose, Pa.		Mrs. M. Josie Wallace	3 65
" Esther S. Gilmore	5 20	" Ellen Dongall	3 65
West Lebanon, Pa.		" M. J. Scott	3 65
" Maggie McFarland (deceased). .	12 50	Miss Ella E. Scott	3 65
St. Johns, N. B.		Syracuse, N. Y.	
Miss Rebecca H. McNeill	12 50	" Amy J. Moffitt	5 20
" Rebecca Porter	12 50	Chicago, Ill.	
3d New York, N. Y.		" Mary E. Moffitt	5 00
" Nellie Gray	12 50	Wilkinsburgh, Pa.	
2d New York, N. Y.		Mrs. J. C. Taylor	5 20
" Jennie Torrence	3 65	E. Craftsbury, Vt.	
Denison, Kan.			

To these sums must be added a third contribution recently received from Mrs. M. B. Wright, of Waukesha, Wis., in memory of her dear child, whom the Lord was pleased to call home three years ago.

The salary of the Young Women's Missionary is not paid into the Foreign Mission treasury till the summer of each year. But the money promised for this purpose will be gladly received at any time, and duly credited to the subscribers. In a matter of this kind it is better to be too early than too late.

—In case money intended for either of these three funds is not promptly acknowledged, or incorrectly reported in these columns, word should be sent immediately to the office of the **HERALD OF MISSION NEWS**.

—We thankfully acknowledge having received early in this month from Mr. Hugh O'Neill, of New York, the sum of \$1,000 for Tarsus Mission, making \$11,000 that he has generously contributed to the work in that field since the Mission was established in 1883.

—A letter received a few days ago from Mr. Walter McCarroll, of Geneva College, informs us that the students of that institution have decided to have one or two representatives in the foreign field. "It was thought best," the writer says, "to devote one hundred dollars to supporting a native helper in Syria. We wish to know the name of the person whom we are to support and where he is working, in order that we may give, not only money, but our prayers for his success." It is also intended to pay the salary of a native teacher in the New Hebrides, presumably the fruit of Dr. J. G. Paton's visit to this country. It is very gratifying to hear, as we do through various channels, of the missionary spirit that is manifested in Geneva College this winter. It foreshadows a day of awakened Christianity in the churches.

—Not long ago, two dollars and sixty-three cents were handed us as a contribution to the Cache Creek Mission, in Oklahoma Territory, from Lydia and James A. McIlvaine's banks. This money has been forwarded to Mr. John T. Morton, treasurer, and we hold his voucher for the

same. The children are still working with us in this great missionary enterprise, and we are glad.

—One evening in November, at the close of a public service, a young man quietly put into our hands an envelope containing the following letter:

"DEAR SIR:

Enclosed please find the sum of twenty-one dollars. The same is a part of what God has so graciously given to me and which I wish to and hereby return to Him. Will you please devote it to that part or branch of Christ's work where you feel it will be most for the glory of God and the benefit of mankind,

Yours in Christ,

X. Y. Z."

This free-will offering has been handed to the treasurer to liquidate the debt on the buildings in Suadia, Syria, as well as sixty-two out of seventy-five dollars recently left on our table by Miss Nellie Gray, of 2d New York, for missionary work. Further contributions are earnestly solicited for this purpose.

—A letter in the *Belfast Witness* reports the safe arrival in Melbourne of the venerable missionary, Rev. Dr. J. G. Paton. At the meeting of the Federal Assembly of the Presbyterian churches of Australia and Tasmania, he received an enthusiastic welcome. During his recent visit to America and Britain, he secured for missionary work in the New Hebrides the sum of \$125,000.

—On Sabbath afternoon, Dec. 2d, Miss Maggie B. Edgar, of Latakia, delivered an admirable address, in the 2d Church, New York, on the work of our Mission in

Syria. For forty minutes she held the attention of the audience, as in well-chosen language she described the character of the people among whom the work is carried on, pointed out the obstacles that lie in the way of success, and gave many touching illustrations which show that in that field, as well as among ourselves, the Gospel is the power of God unto salvation to every one that believeth. Like all true missionaries, Miss Edgar is earnest and untiring in her efforts to create new interest in the work that she represents, and, with the blessing of God, her addresses, in different parts of the Church, will not be without fruit.

—Last month we received from Miss Belle McIntosh, of Mt. Vernon, N. Y., the sum of six dollars, for Dr. J. G. Paton, to be credited as follows:

Personal	\$5 00
My S. S. Boys.....	1 00

—We ask a careful reading for the item, "Northern Africa." On June 11, 1894, a Young People's Missionary Society was organized in New York, with special reference to missionary work in the Soudan and adjacent territories. The declared object of the Society is to awaken interest in that neglected field, which embraces one-seventh of the population of the heathen world, and to preach the Gospel there, in obedience to the three-fold command of the Lord: "Look on the fields," "Pray ye," and "Go ye." It is their purpose to make Aden a basis of operations on the East side of the Soudan and the Cameroon Mountains a basis on the West side; and from these two points, which give access to the country through healthy highlands and non-malarious districts, to attack it on

both sides at once. In looking for means to prosecute this work, the Society will depend entirely upon the faithfulness and promises of God, through the voluntary gifts of His people. The laborers chosen for the field are to be men and women who will "count it a privilege to labor for Christ and a dying generation, and having food and raiment, will be therewith content."

—At the request of Dr. Kerr, Chairman of the Executive Committee, we publish the following information in regard to the arrangements so far made for the Convention of Reformed Presbyterian Churches, Scotland, June 27th to July 3d, 1896.

LOCHGOIN: HOWIE MEMORIAL.

Saturday, June 27th.—The monument now being erected in memory of John Howie will be inaugurated. Members of Convention will be conveyed to Lochgoin.

MARTYR MEMORIAL SERMONS.

Sabbath, June 28th.—Special services will be conducted by ministers of the Reformed Presbyterian Churches of America and Ireland at the following places of martyr interest: Aysmoss, Cameron's Monument; Birthplace of Donald Cargill; Bothwell Bridge; Cambusnethan Churchyard; Cathcart, Martyrs' Grave; Cross of Sanquhar; Drumclog Monument; Greyfriars, Edinburgh; Knox's Monument, Glasgow; Lanark, Martyrs' Monument; Peden's Monument, Cumnock; Renwick's Monument, Glencairn; Rullion Green; St. Andrew's, Martyr Monument; Stirling, Martyrs' Monument; Wigtown Monument.

MEETINGS IN GLASGOW.

Tuesday, June 30th, 7 P. M.—Reception social meeting. Addresses of welcome and

response by moderators of synods, delegates, representatives, etc.

Wednesday forenoon, July 1st, 10 A. M. to 1 P. M.—(1.) Statement and historical sketch of the distinctive principles of the Reformed Presbyterian Church. Rev. J. W. Sproull, D.D., Allegheny. (2.) The necessity for the present maintenance of the distinctive principles of the Reformed Presbyterian Church. Prof. W. J. Coleman, Pittsburgh. (3.) Reformed Presbyterian literature (British). Prof. J. A. Chancellor, D.D., Belfast. (4.) Reformed Presbyterian literature (American). Rev. J. C. M'Feeters, Philadelphia.

Wednesday afternoon, 3 to 6 P. M.—(1.) The relation between the distinctive principles of the Reformed Presbyterian Church and personal religion. Rev. John Lynd, B.A., Belfast. (2.) Family religion and the social prayer meeting in the life of the Church. Prof. R. J. George, D.D., Pittsburgh. (3.) The psalmody of the Church. Rev. S. G. Shaw, Ph.D., Walton.

Wednesday evening, 8 to 10 P. M.—(1.) The headship of Christ over the Church. Prof. James Dick, M.A., Ballymoney. (2.) The government and worship of the Church. Rev. Robert Dunlop, Paisley. (3.) The attainments of the Church of the Scottish Reformation. Rev. James Kerr, D.D., Glasgow. (4.) The organic unity of the Church. Rev. T. P. Stevenson, D.D., Philadelphia.

Thursday forenoon, July 2d, 10 A. M. to 1 P. M.—(1.) The dominion of Christ over the nations. Rev. J. D. Houston, B.A., Coleraine. (2.) Dissent from unscriptural political systems. Rev. R. C. Wylie, Wilkesburgh. (3.) National reform in the United States. Rev. H. H. George, D.D., Pittsburgh. (4.) National reform in Great

Britain. Rev. John M'Donald, B.D., Air-drie.

Thursday afternoon, 3 to 6 P. M.—(1.) The duty and benefits of public covenanting. Rev. A. M. Moore, M.A., Geelong, Australia. (2.) The public covenants of the Scottish reformation. Rev. J. P. Struthers, M.A., Greenock. (3.) The continuing obligation of public covenants. Prof. D. B. Willson, D.D., Allegheny. (4.) The influence of the covenanted reformation on civil and religious liberty. Rev. William Dick, M.A., Mulvin.

Thursday evening, 8 to 10 P. M.—(1.) The law of Christ in relation to social questions. Mr. John C. Dick, M.A., Londonderry. (2.) Romanism: the foe of civil and religious liberty. Rev. D. Macalister, D.D., LL.D., Pittsburgh. (3.) The relation of the principles of the Reformed Presbyterian Church to missionary work. Rev. R. M. Sommerville, D.D., New York. (4.) Resolutions: setting forth the applications of the distinctive principles of the Reformed Presbyterian Church to the great questions of the times. Prepared by Revs. D. Macalister, J. Lynd and J. Kerr—Dr. Macalister, *Chairman*. Farewell addresses.

VISIT TO EDINBURGH.

Friday, July 3d, 10 A. M. to 4 P. M.—Excursion to Edinburgh, visiting Greyfriars, The Grassmarket, Martyrs' Monument, John Knox House, The Castle, Holyrood, Tolbooth, Netherbow Port, Museum of Society of Antiquaries, etc.

Devotional exercises at all the meetings. All papers and addresses will be limited in time. Opportunities for general conference will be given to members of Convention. The Executive have under consideration the collecting of memorials of covenanting times for exhibition at the Con-

vention, and also a meeting in Edinburgh on the evening of Friday, July 3d.

“That in all things He might have the pre-eminence.”

The object in all these arrangements is to give prominence to that covenanted reformation which has conferred inestimable benefits on the world; and the several committees of our Church are convinced that if a unanimous and enthusiastic effort be put forth at this time, its effect will be to deepen the spirituality of the Church, raise a memorial to the heroes of covenanting times, put honor on Christ as the Saviour of men, and exalt Him in His dignity and power as Prince of the kings of the earth.

“If this movement is to be made worthy of such a supreme design, a large expenditure must necessarily be incurred. The various meetings must be well advertised; the most suitable places of meeting must be secured; the programme of services and addresses must be published in the leading secular and religious papers; arrangements must be made with the press for extensive reports; and the various papers, sermons and addresses must be presented in a volume immediately thereafter, to serve as a manual of instruction for inquirers, and as a manifesto to the world of the attitude of the Church on the living questions of the hour—copies to be sent to members of Congress and Parliament, professors in colleges, and editors of papers. In short, all proper methods must be adopted to make this Convention the occasion of a special forward movement on the part of the Church in honor of her Lord.

“The committees are satisfied that these measures cannot be carried through with-

out a sum of \$2,000, and they are of opinion that an appeal for this amount should be made at once, that the Executive may be in a position to complete all the necessary arrangements without delay. The duty has been laid upon me of appealing, in the name of the committees, to the members and friends of the Church to give the whole proposal their most serious consideration and signify their hearty sympathy by their contributions.

“I therefore respectfully but most earnestly make the present appeal to members and friends of the Church. The movement will, I am certain, commend itself to you, and to every true-hearted Covenanter, and call forth the prayers and best efforts of all for its success. In determining the amount of their contributions, members and friends will bear in remembrance the supreme significance of the movement, and also that any balance, after the necessary expenses, will be used in the interests of the Church and the advancement of her principles, as the joint committees may direct. In this enterprise, undertaken in the land of the Covenants, and unprecedented in the Church’s history, the whole Church is on her trial—she is summoned to come forth to the help of the Lord against the mighty; and I am confident that the response to this appeal will evince on the part of all her people a deep sense of responsibility and loyalty to her Lord.”

—Special attention is called to the programme of the proposed convention of Reformed Presbyterian Churches, and the accompanying statement of the executive committee. Every one must desire the success of this movement. It will vividly recall the great principles for which our witnessing fathers contended even to the

death, and give new strength, courage and inspiration in the service of our enthroned Redeemer. Probably two thousand dollars will be needed to meet expenses, and every one who endorses the enterprise will cheerfully contribute for this purpose; and it would certainly relieve the brethren who are charged with the responsibility of making arrangements for the meeting from a great deal of anxiety to receive these offerings, whether large or small, at an early day. All money orders should be made payable to Dr. James Kerr, 19 Queen Square, Glasgow, Scotland.

MISSIONARY LITERATURE.—The Fleming H. Revell Company, New York, 112 Fifth Avenue, and Chicago, 148-150 Madison Street, has sent us the following books:

The Student Missionary Enterprise. Price, \$1.75.

This volume, of 373 pages, is a Report of the Second International Convention of the Student Volunteer Movement for Foreign Missions, held in Detroit, Mich., February 28th to March 4, 1894. It contains very instructive and stimulating papers on such themes as "Paul, the Great Missionary Example," "The Intellectual Preparation of the Volunteers," "The Man of God and the Word of God," "The Evangelization of the World in this Generation," etc.; while the addresses and discussions are full of valuable suggestions in regard to the various forms of evangelistic work.

Among the Maoris, or Daybreak in New Zealand. By Jesse Page. Pp. 160. Price, 75 cents.

"The purpose of this work," as the author says, in his preface, "is with the religious aspect of New Zealand almost

exclusively, and to reproduce from a past of less than a century some scenes of early labor for Christ, and the laborers themselves. Among them two figures stand out in bold relief—Samuel Marsden, the pioneer missionary, and George Augustin Selwyn, the first bishop." This book, like others of the same series, will furnish pleasant and profitable reading for those who are interested in missionary work.

South America, the Neglected Continent; being an Account of the Mission Tour of Rev. G. C. Grubb, M. A., and Party, in 1893, with a Historical Sketch and Summary of Missionary Enterprise in these Vast Regions. By E. C. Millard and Lucy E. Guinness. Price, 75 cents.

This is a little volume of absorbing interest, and evidently the result of a careful study of all that has been published in regard to the republics of South America. It is written in a very attractive style, beautifully illustrated, and brimful of facts and statistics. No one, as it seems to us, can read the extract printed on page 250 without being convinced that the authors have clearly established the claim of South America to the prayers and practical sympathy of those who have been put in trust with the Gospel. Here is a vast field within easy reach, where millions are perishing for lack of knowledge. Shall we not help to take possession of it for Christ our Lord?

OTHER BOOKS.—*The Noble Army of Martyrs and Roll of Protestant Missionary Martyrs, from A. D. 1661 to 1891.* By James Crois, Montreal. Philadelphia: Presbyterian Board of Publication and Sabbath School Work, 1334 Chestnut Street.

This volume begins with a reference to the martyrs of the apostolic and early ages. Then follows a chapter on the witnesses of the Reformation period, beginning with John Wickliffe, who was born in 1324, and including the story of the Waldenses who so steadfastly resisted the encroachments of Popery and were all but destroyed in 1545. Another chapter is occupied with the heroes of the Scottish Covenants. In the second part of the book we have a long list of missionaries who hazarded their lives for the spread of the Gospel. The author then briefly discusses the question: Have Missions been a failure? Among the testimony of eye-witnesses he gives that of a "Canadian Elder, who had amassed a fortune and was liberal in his contributions to Foreign Missions. Having a keen eye to business, Mr. Joseph McKay went in his old age to see whether or not the money he had given was a good investment. He came home thoroughly satisfied. 'From personal observation,' he wrote, 'I feel that not one-half is generally known of the great work done by those, who, resigning almost all that makes life precious, have devoted themselves to the service of God in heathen lands.'" The book closes with an earnest and impressive appeal for the enlargement of missionary agency and an increase of Christian liberality. "If," he asks, "there are 80,000 ministers in the United States for a population of 67,000,000, how many, at the same rate, should be given to the whole of the non-Christian world?" The answer is: It should have 1,194,030 ministers. And yet the number of Protestant ordained missionaries, European, American and native is about eight or nine thousand, and the expenditure of all missionary societies is not much over \$10,000,000 annually.

The Pastor's Congregational Record.
By Rev. G. S. Carson, B. A., Pictou,
N. S.

Through the courtesy of Mr. J. B. Calkin, principal of the Normal School, Truro, N. S., we have received a copy of this excellent Congregational Record. The plan of the work is very simple, yet complete, and in every respect adapted to the purpose for which it has been prepared. A novel feature giving this Register special value and marking its superiority over other records of the same kind, is the provision made for preserving detailed information regarding each family in the congregation. *On a single page* we have names and addresses of parents, with blanks to indicate the date when they came to the congregation, or were received into its fellowship, removed or died; the Christian names of all the children, with dates of birth, baptism, reception into full communion, marriage and death; and a record of all the pastoral visits made to that family in five years. Then follows a list of single persons, not connected with families, in the congregation, and a list of the sick, with dates when visited. At the beginning of the book there is an alphabetical index, and at the close a general summary, which shows at a glance the congregational statistics for each year, and gives a statement of the pastoral work done during that time. If this Record is carefully kept, it will furnish a fuller and more accurate history of the congregation for a term of five years than could be obtained in any other way.

We cordially commend the Pastor's Congregational Record to the pastors of the Reformed Presbyterian Church in the United States and Canada. No one who has seen it would be without it. The original publishers are A. & W. Mackinlay, Halifax, N. S., where the book, bound in whole leather, can be obtained for two dollars; and we are glad to learn that the Presbyterian Board of Publication will issue an edition early in 1895.

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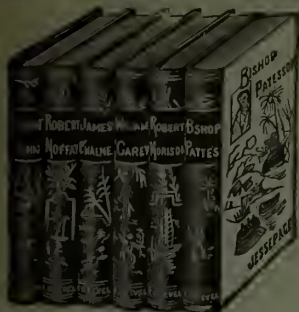
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